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north by the rivers Narev and Pripet, and along its southern edge touching the headwaters of the Prut, the Dniester, and the Bug, which are all rivers flowing into the Black Sea.

The very origin of the names "Wend" and "Slav" is problematic. The term "Wend" has sometimes been regarded as connected with the Danish *vand,* the modern equivalent of Old Norse "vatn" (water), so that the Wends would derive this appellation from being water dwellers or lake dwellers. Though there are traces of Slavic lake dwellers, the difficulty here is that the name, being found in Pliny and Tacitus, is far older than any Slavic contacts with the Danes as such. For geographical reasons also, the earliest Slavic contacts must have been not with North Germanic, but with East Germanic tribes who (if we may judge by the Gothic vocabulary) used for water the terms "wato," without a nasal, or (in the case of a river or any body of water) "ahwa," akin to the familiar Latin "aqua." Efforts to correlate the name "Wends" with a Germanic word "wenden," to wander, so that it might signify "the wanderers," collide with the objection that both early East and West Germanic cognates of this verb simply mean "to turn," with no implication of wandering at all. Any connection with the Gothic word "winja" (pasturage) is to be rejected because of the absent dental (d), though there is abundant evidence to prove that the primitive Slavs were relatively skilful agriculturists and cattleraisers. Similarly, it is hardly possible to justify a connection between the name "Wend" and the Indo-European base **uen,* meaning "to strive, to wish, to love," even through such a derivative as Old Norse "vinr," friend. The Slavic etymologies proposed are even more uncertain, so that, for lack of anything better, the most reasonable supposition is that "Wend" is related to the early Celtic base "uindo," which means "white." It would thus appear that this was the appellation applied by the dark-haired Celts in the Danube basin to their blond neighbors behind the Carpathians, and this interpretation is the more appealing since there are pure Slavic tribal names of which the definition "white" or "blond" is a com-

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techniques were a matter of common knowledge before the dispersion began, but the absence of foreign borrowings also proves it to have been a native development of very early date. It is significant that this vocabulary was taken over bodily by the Magyars upon their settlement in Central Europe.

Just as the primitive Slavs, by the moment of their dispersion, had attained a respectable technique in metal working, textiles, and ceramics (acquired in part from their neighbors), there is likewise abundant evidence that at an early stage of their existence they also possessed a knowledge of agriculture considerably in advance of what is attributed to them in this connection by frequently cited historical sources. The common Slavic vocabulary pertaining both to agriculture and to cattle-raising is in itself sufficient to vitiate any conception of the Slavs at the dawn of their history as a race of agricultural nomads leading a precarious and unstable life on scanty fare. Nor is there a sufficient number of loan-words in the Slavic vocabulary of these occupations to indicate that any appreciable proportion of the knowledge of agricultural products or livestock which the Slavs possessed was the result of contacts with other ethnic units of more advanced material culture.

The common Slavic vocabulary shows that as feed-grains the primitive Slavs knew barley, wheat, millet, rye, and oats. Among fruits they knew apples, pears, cherries, and plums. The Germans themselves knew nothing of grape culture until their migrations took them across the threshold of the Mediterranean world. Hence it is not surprising that the Slavonic words for vine and vineyard derived from the Goths, who also introduced the fig to the Slavs after Gothic settlement on the Black Sea coast. Of vegetables, the primitive Slavs consumed peas, beans, lentils, onions, garlic, and beets. Flax and hemp were familiar textile fibers. Among domestic animals, the common Slavic vocabulary includes homogeneous terms for horse, cow, bull, steer, sheep, goat, pig, and dog and, among domestic fowl, for ducks, geese, chickens, and pigeons. In these phases of culture the primitive Slavs were in no respect inferior to the

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primitive Germans, though the latter advanced more rapidly in proportion with their more intimate and prior contacts with the Mediterranean world. The predilection of the Slavs for agriculture is the natural consequence of their long residence in areas well suited for its practice: the plains of the Dnieper and the Vistula—though it is also likely that the epoch of the migrations and of repeated nomad incursions from Asia interrupted to some extent the sedentary tendencies and habits which the Slavs had previously developed. The primitive plow of the Slavs prior to the migrations was at first only a forked branch with one fork lopped short and cut into a point. It was later supplemented by a pole to which draft animals could be attached and a handle by which the driver could guide its course.

The primitive Slavic village varied in type. The houses might be grouped in horseshoe arrangement around a central space or in a straight line on either side of a thoroughfare. Neither of these village types appears, however, quite as primeval as the system whereby each household occupied an isolated structure in the midst of the lands its members tilled. Stone buildings were unknown. The earliest type of house consisted of a trench dug in the ground, the sides of which were raised by walls of logs stopped with earth. The wooden roof was also coated with earth as an additional protection. The primitive Slavs also erected rude log cabins without digging into the ground. We have no data on the internal furnishings of the Slavic house before the eleventh century A.D.

The chilly climate in which they lived made furs the primitive costume of the early Slavs. Furs later became an important item of Slavic export, as is shown by the early introduction of the Slavic names for squirrel and ermine into both Latin and Greek. The male costume among the early Slavs consisted of a coarse shirt falling to the knee, with sleeves and an opening for the neck, combined with wide trousers supported at the waist by a belt of rope or leather and tied in at the ankles. For the shirt they sometimes substituted a short tunic, which might be

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early colonizers in territory originally Finnish. The same observation applies to the Slovenes or Novgorod Slavs about Lake Ilmen, who thus approach the region of the great lakes. Just why they alone preserved the ethnic name of the Slavs remains an enigma. At any rate, they were, with the Polyane of Kiev, the most progressive of the Eastern Slavs. Located in an area ill-fitted for agriculture, they lived by hunting and trapping, by which they acquired material for barter with Scandinavian traders. Their pioneering spirit gradually carried them still further north toward Lakes Ladoga and Onega, and since only a short portage separated them from the upper Volga, we eventually find them pushing southeastward to insure a food supply from the grain fields of the Moscow district. They founded the city of Novgorod where the Volkhov flows out of Lake Ilmen, and economic and political collisions between this city and Moscow were a familiar feature of later medieval Russian history until the Muscovites emerged as victors.

Just south of the Slovenes lived the Krivichians, who dominated the headwaters of the Dvina, Dnieper, and Volga rivers and extended northwest until they collided with the Balts and Finns in the neighborhood of modern Pskov. Their chief centers, both of which owed their importance to river traffic, were Polotzk on the Dvina and Smolensk on the upper Dnieper. Since Smolensk is situated at an easy portage point between the Dvina, Lovat, and Dnieper rivers, it was one of the earliest points of Scandinavian settlement in the interior of Russia.

It stands to reason that, at the dawn of Russian history, these tribes must have in many instances progressed far beyond any patriarchal organization on the basis of kinship. Essentially an agricultural people, yet living also by hunting and trapping in newly colonized and sparsely settled areas, the Russian Slavs tended to develop beyond a purely patriarchal society as soon as they came to inhabit small farms grouped about a fortified village which served as a focal point for defense and as a rudimentary market for the exchange of their products. Such of these villages as were located on the chief watercourses developed